

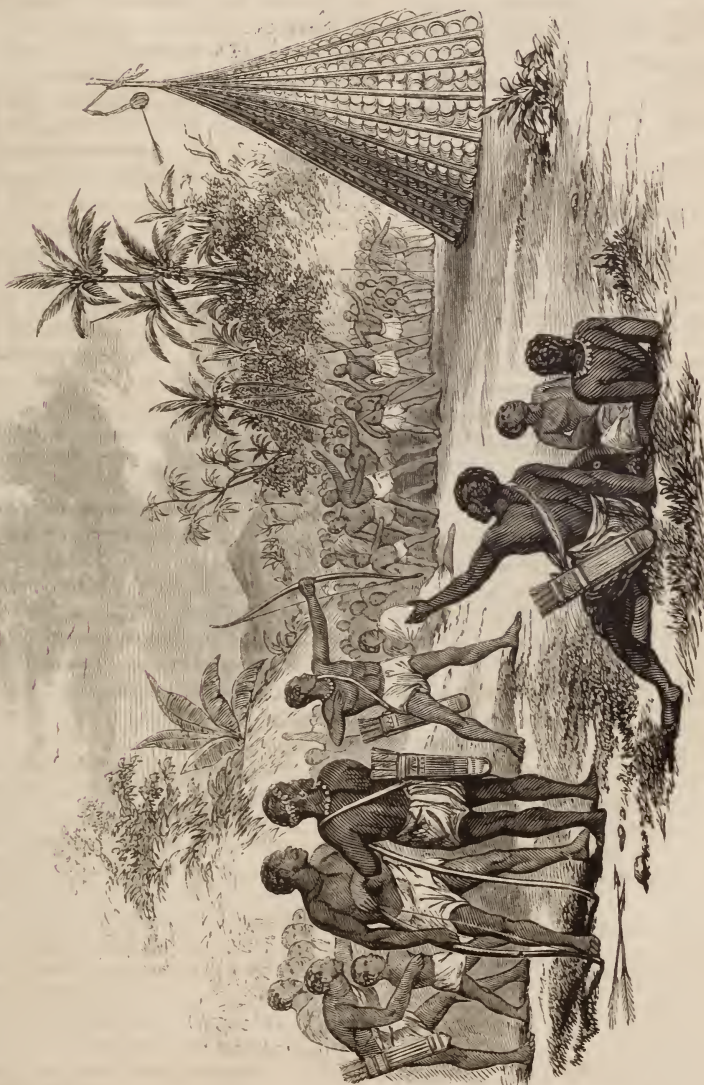
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THE
Missionary Magazine
AND
CHRONICLE.



NATIONAL PASTIME AT ERAMANGA. (SEE PAGE 238.)

POLYNESIA.

VOYAGE OF THE "JOHN WILLIAMS" TO NEW HEBRIDES
AND NEW CALEDONIA.

*Journal of the Revs. A. W. MURRAY and J. P. SUNDERLAND, continued
from page 232.*

DILLON'S BAY, ERAMANGA.

"WE anchored in Dillon's Bay on Thursday morning, October 27th (1853). There were two sandal-wood vessels in the harbour, and a third came in in the course of the afternoon. The men connected with those vessels all bore testimony to the change which has taken place in Eramanga. They say that a white man may go with safety to any part of the island with the exception of one place, Cook's Bay.

"The Rarotongan teachers, Vau and Akatagi, came on board. They were both well. They informed us that after the vessel left, last voyage, they went up the hill to reside with the chief, Naioan. He gave them a house. They at once commenced a school. They taught the people from the Rarotongan books until they had prepared a small book for schools, which they sent to Aneiteum, and which was kindly printed by Mr. Geddie for their use. The people were not afraid of the books, like the natives of Tana, but appeared glad to make the new acquisition. They had a consultation about building a chapel. The people agreed to the proposition, and they soon put up a chapel and opened it for public worship.

"Owing to the great scarcity of food, the teachers find it necessary to plant. After they had been there a short time, they had to purchase it. This difficulty will no doubt be removed in time, when the teachers are able to make large plantations, and the people live on good terms amongst themselves. Their quarrels, one tribe with another, cause them to neglect the cultivation of their lands.

"The teachers have built two dwelling-houses for themselves. The young man, Naldial or Mana, of whom we thought very highly last voyage, and who had been under instruction in Samoa, has acted very kindly to the teachers, and has done all he could to promote the interests of the *lotu* amongst the

people. When the teachers were sick, he conducted the religious services in the chapel, and attended to the schools; and the teachers assure us he had been of great use to them and the cause of religion on Eramanga. He came on board, and we gave him a hearty welcome, and made him a small present, and urged him to go on as he had been doing, and seek to promote the cause of Christ amongst his fellow-countrymen.

"The attendance on the Sabbath day's service is about thirty; and the people of the village in which the teachers reside attend school. The Sabbath day is observed. All their food is prepared on the Saturday. They do not appear to be so superstitious about disease as the Tanese; for though an epidemic prevailed amongst them, and five people died, they made no charges against the teachers or the *lotu*. Some person suggested that perhaps it would be well to give up the school. The teachers, however, did not comply with the suggestion, but urged them to attend to their instructions.

"The teachers have had some influence over the chief Naioan, with whom they were living. He was induced to go and help a neighbouring chief in war. Two men were killed, but Naioan refused to eat any part of the slain, so that he has renounced cannibalism.

"We went on shore on Thursday morning, visited the teacher's house in Dillon's Bay, a rather rude building. They have several natives who act as servants to them. We went up the hill to the village, which is some distance from the Bay. The road, of coral formation, is exceedingly rugged. When you reach the top of the hill there is a fine view of Dillon's Bay. The old chief Naioan came out of his house to pay his respects to us and shake hands. We called at the teacher's house, and from thence we went to the chapel. It is a small building about twenty feet

by sixteen. A few men, women, and children assembled as though they expected a service. We sang a hymn, and spoke to the people through the teachers, expressing our gratitude for what we saw, and the hope that they would attend to the instructions of the teachers. They all shook hands with us, and seemed pleased with our visit. Most of the people who were in the chapel had on some article of clothing.

"Returning to the shore in company with Naioan, and Kauiaui, the chief of Punkar, on the east side of Dillon's Bay, we went on board our vessel. Kauiaui applied last voyage for a teacher, and sent his son with us to Samoa. We arranged that Akatagi should reside with Kauiaui, and Vaa with Naioan; so that by this plan both sides of the bay would be occupied.

The chief of Bunkil had paid several visits to the teachers, urgently requesting that when the *John Williams* arrived, a teacher might be obtained for his land, which is about fifteen miles from Dillon's Bay. Encouraging reports of this part of the island had reached us on former voyages, but the weather now proving unfavourable for our visiting the place, we left Tutau and his wife, Rarotongans, at Dillon's Bay, and gave instructions to the teachers there to locate them at Bunkil the first convenient opportunity.

"Kauiaui, the chief of Punkar, is the man who killed the Rev. J. Williams. His son was murdered a short time before the arrival of the *Camden* by foreigners; and Kauiaui was waiting to take revenge on the first white man who should come within his reach. We made several inquiries in reference to that tragic scene, to which he replied that he first struck Mr. Williams when he was some distance from the beach; but that it only stunned him. Mr. W. then ran towards the sea, when he again came up with him at the water's edge, and struck the fatal blows. He said they did not know they were Missionaries. They killed them in the days of their darkness. He declared they were very anxious to have Missionaries to reside amongst them, and there is not the least doubt but that if we had Missionaries they might at once commence operations in Dillon's Bay.

"The teachers brought off an interesting relic, given to them by Kauiaui's wife, a pocket handkerchief belonging to the Rev. J. Harris, who was murdered at the same time as Williams. It is marked in one corner with Harris's initials, thus, "I. H. 5." We also obtained a club, which Kauiaui said was the one with which he killed Williams. The teachers have been anxious to get hold of every memorial of that painful scene.

"We gave the teachers their supplies, and a small present to the chiefs and the two natives whom we brought back with us from Samoa to their own lands, and then landed them. Leaving Dillon's Bay on Friday morning, October 28th, we ran down to

ELIZABETH'S BAY,

and cast anchor about one o'clock on the same day.

"Narin or Elizabeth's Bay is six or seven miles from Dillon's Bay. The people of this place have long been favourably reported of by those visiting Eramanga. There is a house on the hill belonging to a foreigner, who is employed collecting sandal-wood. We had with us two youths who had been under instruction at Samoa, belonging to this Bay. One of the youths, Dam, had been at Samoa for several years; the other youth was taken last voyage. They went on shore, and brought off the old chief, Nopuatnos and his son Nalin. We explained our object in sending for them. They said they were anxious to have teachers, and promised to give them a house, and behave kindly to them, and attend to their instructions.

"We selected Meariki and wife, Rarotongans, for this station. We gave a small present to the chief. Meariki and the two youths having collected their property, we all went on shore to the chief's house, which being on an elevation forms a conspicuous object from the bay. The ascent to it is most difficult. We had to scramble up the side of the hill, which was so steep that a single false step would have been dangerous. The natives, however, appeared to have no difficulty in making the ascent with the large boxes of the teachers on their shoulders. The chief's house was given up to the teacher. It was a comfortable dwelling, and would do very well until he could erect one for himself.

"We visited their plantations, and saw a

curiously constructed frame-work for holding yams, which they had collected for a feast. A number of large straight sticks are stuck in the ground about ten inches apart, and are all made to meet in a point at the top. The spaces between the sticks are filled up with yams. At a distance, it looks like a large triangle. It is about sixty feet high. There is one stick higher than the rest, on which a cocoa-nut is hung. This forms a mark at which the people shoot their arrows. We were informed that five or six hundred natives collect together to practise this exercise; and he who can hit the cocoa-nut is considered to have made an achievement, and established his character as a good archer. (*See Engraving.*) They also hang yams on the branches of trees, and pile up cocoa-nuts in great quantities for their feasts. There must have been several thousand yams collected for the feast which they were preparing to give to a neighbouring tribe. The chief had a large house built on this plantation; it was about seventy feet by eighteen.

"We were pleased with the reception the teachers received; and having seen them in possession of the house on the hill, we left them soon after five o'clock.

"We have now three stations on Eramanga; the door is open, and our earnest desire is that the Directors will do all in their power to occupy this field of promise. The more we know of the Eramangans, the more it confirms our opinion that they are a mild, docile race. To the deeds of cruelty which they have perpetrated they were goaded by the deep injuries received by them at the hands of foreigners. Those who have been under our care in Samoa have proved themselves kind and affectionate.

"Having got under weigh about eight o'clock on Friday evening, we stood with a fair wind for our next station,

FATE, OR SANDWICH ISLAND.

"On Saturday afternoon, about one o'clock, we anchored off a place called Temate, near to Erakor. Ioane, the Samoan teacher, was soon on board. He was shortly followed by Tauri, the Rarotongan, whom we left last voyage. Since our last visit, the teachers have been tried by afflictions. Epidemics have been prevalent amongst the people. Ioane reports that two months after

the vessel left last year an epidemic broke out, and many of the people were angry and refused to attend schools and worship on account of the sickness. The village was divided; Pomare, the chief, and about half of the people remained firm in their attachment to the *lotu*. Twenty people died. The teachers, Ioane and Tauri, resolved to go to Sema, a village in the large harbour, where Setefano was located, in order that the anger of the people might subside. Whilst they were in the bush, seeking a pig to take with them, some of the disaffected party fell upon them and threatened to kill them. The teachers told them they could kill them if they wished, that they were not afraid of them; but the party relented and went away. The teachers visited Setefano, and remained there a fortnight. Pomare, the chief, and the assistant teacher, conducted religious services in their absence. On their return to Erakor, the epidemic, which seemed to have spent itself, again appeared, and proved fatal to a considerable number. The hostile party now looked upon this revisitation as a judgment for their conduct in reference to the *lotu*, and they again united themselves to the teachers and attended the services, and since that time have been diligent in the use of the means of grace.

"Tauri, the Rarotongan teacher, lost his wife and child in March last. He also had felt the effects of the epidemics, but was enjoying pretty good health when we saw him.

"The work seems to have got a firm hold on Erakor. The services are well attended on the Sabbath-day, and also the schools in the week. The chief, Pomare, is a very consistent character, and seems to know and value the truth. He has been greatly instrumental in bringing about the change at Erakor. He, along with several of the natives, are employed as assistants to the teachers. They have been accustomed to supply the neighbouring villages on the Sabbath day. The success of the gospel at Erakor is the more remarkable when contrasted with the surrounding darkness. On either side of them there are the deepest and darkest shades of heathenism; but the light of the gospel shines in the midst of it, and whilst war and cannibalism have been prac-

tised around them, they have been at peace, and refused to partake of the disgusting feasts of human flesh in which their neighbours have delighted.

"The teachers had been accustomed to preach at Pago, a village a few miles distant from Erakor. The people there had built a chapel, and upwards of three hundred persons were collected together for service on the Sabbath day; but sickness springing up amongst them, it excited their fears; they doubted the *lotu*, burned the chapel, and forbade the teachers to come any more to their village.

"These people, as if to fill up the measure of their iniquity, committed a most dreadful deed. A travelling party, twenty-nine in number, from Moso, a village in the large harbour, fifteen or twenty miles from Pagos, came in their canoes to purchase pigs with native property. They were staying with the Pago people, and the latter determined to cut them off. Giving out a report that there was a foreign vessel coming into the harbour at Pago, the Moso people rushed out of their houses unarmed to look at the reported ship. The Pago people, taking advantage of their defenceless state, fell upon them with their clubs and hatchets, and killed twenty-two; the remaining seven escaped in a canoe. Reserving ten bodies as their own share of the spoil, they distributed the rest among their heathen neighbours, and, with one single exception, all the bodies were eaten. The dark places of the earth are indeed full of the habitations of cruelty.

"Some of the Pago people came on board our vessel; but, conscience-stricken, they were very shy. The burning of the chapel and the murder of the Moso people were fresh in their memories. They soon left the vessel. One or two of the better disposed amongst them have removed from their own land, and are living at Erakor, that they may enjoy the benefit of instruction. A Pago man, who is an assistant teacher, made an attempt to preach in his own land; where-upon the chiefs tried to prevent him, but he persevered, and collected a few women and children, and addressed them. Pago is a dark land; but, thanks be unto God, the Gospel can dispel that darkness, and rege-

nerate their vile natures, and we hope the day is not distant when they will repent of their sins.

"Last year we removed Setefano, a Samoan teacher, from Erakor, and located him at Sema, near the large harbour. Tegalulu and Taulua, who had been at Samoa, promised to do all they could to aid the teacher in his work. They do not, however, seem to have been faithful to their promise, but have acted inconsistently. The teacher got up a house, established services and schools. The attendance fluctuated; the first Sabbath he had ninety-eight present, and the numbers at length reached 148. He opened two out-stations, one at Pagonoa, the other at Sui. At times the attendance was greatly affected by epidemics which broke out amongst them. The teacher gained considerable influence; he was on one occasion the means of bringing about a reconciliation between two disaffected chiefs who had been at war with each other. He got them to meet in public and shake hands with each other, as an avowal of mutual good feeling.

"The teacher's health broke down at Sema. Having had several attacks of influenza, he removed to Erakor to try a change of air, and his station is left vacant at present. The teachers then put up a house for Setefano on a small island at the mouth of Erakor harbour, thinking it was more healthful and likely to aid his recovery. On our arrival, we found him in a very weak state, and far advanced in consumption. We at once removed him from the island, and took him on board, in the hope that the sea voyage will be beneficial.

"We had the pleasure of attending service on shore at Erakor, on Sabbath morning. The chapel, which will hold about 250 people, was crowded, and several persons sat outside. Worship was conducted with the greatest propriety, and they listened with the deepest attention to the addresses which were given. They were much pleased with our visit. A great change has taken place since our last visit. They are much more orderly and well behaved. This place presents a fine opening for a Missionary, and the people are very anxious to be instructed. From this centre, light would soon spread upon the surrounding darkness, and the

strongholds of Satan give way before the preaching of the cross.

"We reinforced this station by leaving Valu and wife, Rarotongans. They were landed on Monday morning, Oct. 31st, and after making all our arrangements, and giving a small present to the chief, we got under weigh about two o'clock in the afternoon, and next morning we anchored near to the mouth of the large harbour.

"A canoe came alongside our vessel the night before we anchored; they carried the news of our arrival on shore. Next morning, a number of canoes came off to us. We had two youths on board belonging to the island at the mouth of the harbour. Their friends were perfectly delighted to see them again. They listened with astonishment to the account they gave of what they had seen in Samoa. The chief, Fatutoka, who was father to one of the boys, came on board in the afternoon. He requested us last voyage to bring him a teacher, and assured Setefano that he would attend to the instructions of any teacher who might be placed with him. He also gave us renewed assurances to the same effect. We were anxious to station teachers on this island, believing that it would prove a more healthy locality than any other of our stations on Fate. It is near the main land, and seems to have considerable political influence. There are six villages on the island. We selected two Rarotongans, Kaveriri and Pikikaa, as suitable for this station. The name of the island is Lolopa, and the village where the teachers reside is called Tromala.

"We gave a present to the chief, and the

teachers, having got all their property into the boat, we sailed up to the village, and landed the teachers, their wives, and the two youths who had been to Samoa. There was a great rush of men, women, and children to the boat. They gave expression to their delight by shouting, dancing, and crying. There must have been present 200 or 300. The teachers' wives seemed to be an object of interest as well as the Missionaries. They seized them by the hand, and led them as it were in triumph through the village to the house of the chief. They did the same by the Missionaries. When the youths who had been with us to Samoa, came up to the inclosure where their houses were erected, all the women collected together around them, and set up a cry of joy which lasted for some minutes. The scene was interesting; all bustle and excitement. Some were assisting to carry the teacher's property to the chief's house; others were interested in examining the clothes, appearance, &c., of the Missionaries; a considerable number were taken up with the importation of a cat, a new animal to them; and others were bringing mats, yams, and a pig as a present to us. We went up to the chief's house, saw the teachers comfortably located, and then, after receiving the present given to us by the chief, we returned to the ship. We were very much gratified with the reception the people gave the teachers, and we trust that our most sanguine expectations will be realized, both as regards the healthiness of the island, and the success of the Gospel amongst them.

[To be concluded in our next.]

CHINA. AMOY.

IN our last number we were privileged to announce the further enlargement of the Church at this Station, by the baptism of eighteen Chinese converts. Contemporaneously with this event, other movements have been in progress which serve to exhibit, under various and pleasing aspects, the results of well-directed Missionary effort.

Our first quotation is from the pen of Mr. John Stronach, who, writing in June last, describes a series of visits he had recently paid to the *hongs* and *shops* in the city of Amoy.

"During the last four months, besides taking my share of the regular services held in the several preaching places we occupy on the Lord's day, Tuesday, Wednesday, and Friday, and addressing the patients in the hospital on Mr. Hirschberg's 'patient-seeing' days, Tuesday, Thursday, and Saturday, I have, usually thrice a week, devoted a part of the forenoon to visiting the Chinese hongs and shops, accompanied by a native colporteur with a supply of Scriptures and tracts. Though the Gospel has been preached in Amoy for upwards of ten years, I imagined there must be many in the place who had never either attended our chapels or seen our books. I resolved, therefore, to go through the busiest and most frequented parts of the town, visiting every shop in succession, as I had been accustomed to do for upwards of four years in Singapore. That this plan had not been previously tried here is perhaps principally owing to an impression that the native merchants and shopkeepers would not relish the visits of a foreigner in their places of business for any object but that of traffic. I have only once or twice seen any symptoms of this feeling. I have now visited 350 shops, spending a larger or shorter time in each, according to the intelligence and attention displayed by the inmates. As I anticipated, there were many to whom my message was wholly new,—not, however, repulsive, in proportion to its novelty; and the reasonableness of the requirements pressed on their obedience, whether as to the renunciation of idolatry or the reception of Christianity was generally acknowledged by the listeners. The larger hongs are occupied by wealthy merchants, who are often well acquainted with the Chinese classics, and to whose ears quotations from these books are 'familiar as household words,' and acceptable even from the lips of a foreigner, whose object was to show their insufficiency to lead the sinner to repentance, to holiness, to God, to heaven. In some shops I have had opportunities of

speaking to women on subjects wholly new to them, but as important to them as to their husbands and relatives; and they invariably exhibited much attention and interest.

"Nowhere has there been any serious attempt made to defend their religious systems or practices. 'Their ancestors had introduced idolatry and all its rites, and all around adopted and sanctioned the custom; how could they at once reject it? Was it for one to resist a myriad?' Such being the constant strain of reply to the question whether idols are worshipped, it is evident there is no depth of faith exercised towards idolatry, whether Buddhistic or indigenous; indeed I constantly hear admissions made of its folly and absurdity. Popery has its votaries. When I meet them in the shops they are not slow to bring forward the common-place lie taught them by the priests, that we have rejected the original Christianity, and thrown off connection with the true church and 'the head of the religion,' as they call the Pope—a separation which they scruple not to say involves our eternal destruction. Our church members have occasional arguments with these men; but as they are taught from the Scriptures, while the Papists know nothing but what is contained in their prayer books and catechisms (which are full of Mariolatry and saint worship) we have little fear of Popery in this way gaining converts.

"Though multitudes I have met with in the shops have never heard of the Gospel, there are many who have, and who think well of it, both in regard to its doctrines and its duties. Some of these find the observance of the Sabbath an insuperable obstacle to their joining us; their business would be ruined, if, while their neighbours traded on the Sabbath, they did not.

"On the whole I have had every inducement presented to me to persevere in this plan, and cannot but hope that some of the seed thus sown may both germinate and fructify."

Our medical missionary brother, Mr. Hirschberg, bears testimony no less decisive to the value of evangelical effort in connexion with the *hospital* at Amoy.

"In my last letter, a part of which I see printed in the Missionary Magazine for

April, I wrote the following: 'I do hope and trust that the words spoken to these

wounded will not be in vain; the Lord in his wonderful mercy having not only given them their lives again, but also sent unto them the message of peace, it may perhaps work in them and through them when they go to their homes, and we in our day may have to say, "What has the Lord wrought!" At present there are sixteen of them in the hospital, and some of them are evidently very desirous of hearing the Gospel.' I rejoice to say that the Lord has heard our prayers for them, and He has not permitted his word to return unto him void. A few Sabbaths ago the Messrs. Stronach baptized a goodly number of Chinese; five of these were from the hospital. Two belonged to the number of those whom I had in view when I said: 'Some of them are evidently very desirous of hearing the Gospel.' The other three (two of whom were also members of the Triad Society) took refuge at our house at a later period; and one of these persuaded his wife to attend to the preaching of the Gospel. The Lord blessed the means unto her, and the whole household (they brought also their infant with them) were received into the church. They made a good and bold confession of faith, and they all greatly rejoice in the Lord. They all still live in the hospital, and in the evening, when their work is over, and after having taken their supper, they all unite in singing hymns and then pray. It is quite a pleasure to hear them. We have a number of hymns in the colloquial, which the humblest understand; they are very fond of singing these, and then they all with one voice sing the doxology (tune old 100th) which appears to be their favourite. They rest on the Sabbath, attend all the services, and between the services they sing hymns. The Chinese, you know, have no Sabbath, and invariably, when I told them that they are breaking God's commandment, they would say, If we do not work we have nothing to eat. Now to see these poor money-loving people keep the Lord's day joyfully, and give up gladly a day's work, rejoices our hearts, and proves that it is the Lord's work, and that his hand is not yet shortened that it cannot save.

"The one who was baptized with his family did not belong to the Short-knife Society, but was persecuted by bad Chinese in

order to extort money from him, because his brothers, who escaped to Singapore, were members of that Society, and being befriended by our hospital coolie, he took refuge at our house. Those who have passed their lifetime in Christian countries can hardly imagine the pitilessness and insensibility of a heathen people. During and after the last revolution we have had here some illustrations of that part of Holy Writ which describes this subject so graphically and emphatically in a very short compass and with meaning in every word; namely, 'for the dark places of the earth are full of the habitations of cruelty.' The mandarins, lovers of money and with no intention whatever to do good to the people, permit on a certain payment all kinds of wickedness and bad practices. They have always a large number of sycophants and parasites near them, amongst whom are a great many so-called small mandarins, who pay them for doing such and such a thing. The more they extort from the people, the more will they be able to pay to the mandarin, and the better will they stand with him; consequently, the less hope of redress has the poor oppressed Chinese. In fact I have heard they dread these men more than the mandarins, because there is not the least spark of pity in them, and the matter never has an end.

"To give you an example, I will narrate the following, which will fully bear out the above remarks, and excite pity for the poor sufferers. About two months ago there came a poor woman to me weeping and crying, begging me to help her, as her husband had been seized and forcibly carried away by some men. Desiring her to tell me everything about it, she told me that her husband belonged to the Short-knife Society, that he had been amongst those who, by the recapture of the city by the mandarins, had been caught by them, thrown into the water, wounded, saved by the good men of H. M. Steamer *Hermes*, his wounds attended to on board the junk, and ultimately healed in our hospital. Having had his health restored he sought for employment, and before two weeks elapsed he was kidnapped by a band of men. To liberate him she sold her child, a girl, paid the money ask-

ed, and he went again to work; but ere another few weeks had passed there was a repetition of the same, and she was obliged to sell her only remaining boy. Now, she said, I have no child to sell any more, and I come to beg the teacher to try his best for my husband. My wife, to whom the pitiful story was interpreted, begged me also to go with the poor woman, and not to rest until I had restored him unto her. I asked the woman if she knew where her husband was. She said his master knew, and she would show us to him. My dispensary assistant, the woman, and I went in my boat, and started for the junk where he was last employed. The master came into our boat, and he directed us towards the junk, where he thought the poor man was under the hatches. As soon as we arrived near her I jumped on board, and heard immediately a voice groaning in the fore part of the vessel. Without asking any questions, I walked towards that part, threw open the first hatch, and looking into the cabin, or rather hole, and seeing no one, I intended to make search in the foremost cabin, but a large tub, half filled with water, standing above it, I quickly turned it over, and found that a beam was fastened across by ropes, which my knife soon severed. I then took up the small hatch, and there the poor man sat in a cowering position, his head fastened downwards, his hands drawn backwards and upwards, and both thumbs tied to his tail. I gently cut the strings, as he was crying out, 'Sia, sia,' which means pain, took him into the boat, and brought him home with me. I need hardly say that husband and

wife were very glad, and she was very thankful. Only one man, respectably clad, smoking his pipe, and walking up and down, was on board the junk when I was engaged in the work, which took me only a few minutes. He did not in the least interfere, only called out repeatedly: 'Teacher, I have not done it.'

"In concluding this letter I must not omit the following two interesting facts. The one is, that a patient of mine brought this morning two idols and placed them upon the pulpit in the hospital chapel. When her turn came to receive medicines, I asked her with what intention she brought these idols here, if she wanted any money for them: for a few weeks ago two women brought some idols and ancestral tablets to me and then asked for a little money. She said, I do not want any money; I will not worship wood any more, but I desire to worship God. The other is, that two women, who have been benefited by the hospital, have come here the last two or three Sabbaths in order that they may attend the services. As they live a pretty long way from here, and as it is difficult for them to walk far, having small feet, they bring their food and infants with them, and stop from one service to the other in the chapel. May the Lord pour out richly his Spirit upon this poor and benighted people, so that they may soon love him supremely, and desire him more than gold or rubies; and may the Lord, who is so greatly encouraging us, stir us up to greater diligence, and fill our hearts with burning love to him and with love to this idolatrous people."

WRECK OF THE "DOURO" STEAMER, OFF THE COAST OF CHINA, AND PROVIDENTIAL DELIVERANCE OF THE REV. W. YOUNG AND MRS. YOUNG, AND THEIR FELLOW-PASSENGERS.

IN the early part of the present year Mr. and Mrs. Young left their station at Amoy, on a visit to Hong Kong, for the benefit of Mrs. Y.'s health, which had become seriously affected. After some stay in that colony, her medical adviser urged the necessity of a temporary change of climate, and accordingly, on the 22nd May, Mr. and Mrs. Y. took passage in the *Douro* steamer for Singapore, *en route* for Australia.

Of the disasters which befel the voyagers, and of the signal providence by which they were rescued from a watery grave, we are presented with a lively and impressive description in the following letter from Mr. Young, dated Singapore, 14th July ult.

"On the 13th of June last I addressed to you a few hurried lines, merely mentioning that we had, in the good providence of God, been delivered from the dangers of shipwreck, without being able to give you any detailed particulars regarding the catastrophe. I now give you a minute account.

"When it was decided by Mrs. Young's medical attendant that she must resort to a cold and bracing climate to restore her health, and the Brethren Legge and Chalmers had given me their advice and recommended me to proceed to Australia, I lost no time in securing a passage to Sydney in the Peninsular and Oriental Company's steamer *Douro*. She was to leave her passengers for Australia at Singapore, whence, at the fixed period, they would have to embark in another of the Company's steamers for the colonies. On the 22nd of May, two o'clock p.m., we left Hong Kong for Singapore, and proceeded favourably on our voyage until the night of the 24th, when, about eight o'clock, we encountered a fearful typhoon, which lasted six or eight hours. The sea broke over the vessel in a most awful manner, washed overboard two of her cutters, and almost all the live stock. The wind blew with such force as to carry away her funnel clear over the bulwarks as if it had been made of pasteboard, and most of the sails were blown away from under the gaskets; rain fell in torrents, accompanied with constant and vivid lightning and thunder. The oldest sailor on board had never before witnessed so violent a hurricane. Through the merciful goodness of our Heavenly Father, to whose throne many a prayer ascended during the storm, the steamer rode beautifully over the tempestuous waves without any damage done to her hull. Towards morning the storm abated. When daylight broke upon us, and we went on deck, we could form some idea of the violence of the typhoon by all kinds of wreck that lay strewed about the decks—broken spars, ropes, passengers' chairs, lifeless poultry, &c. &c. But what

we all felt most was, the loss of our funnel. It could not be replaced, and there were no materials on board with which to construct another. Some portion of the steamer's sails, however, had been spared by the storm; these were set as soon as it was determined by the captain that we should return to Hong Kong, in order to repair damages.

"On the morning of the 25th we were under canvass, making comfortable progress towards the port we had recently left. No one dreamt of danger; on the contrary, all were indulging high expectations of seeing Hong Kong in three days. When night came on, all but those whose duties forbade their retiring to rest, lay themselves snugly in their respective berths to sleep; but their deep slumber was suddenly disturbed, at half-past one in the morning, by a concussion and a tremendous grating sound. The steamer had struck upon a coral reef. It was very dark. Almost every soul hastened on deck. It was a solemn time. Most, if not all, were under the impression that there was then only a step between them and death. In our distress we lifted up our hearts in prayer to Him who is a present help in trouble. After the vessel struck, she seemed very soon to make a lodgment for herself. A sea every now and then broke over her. Mrs. Young and myself were drenched thoroughly by the waves, and stood in our wet clothes for three or four hours. Every wave that struck the sides of the vessel made her crack, as though she would momentarily part in two, and we felt in danger every minute of being precipitated into the sea. Our fears, however, were happily not realised. Whilst all were bewildered, and nothing could be ascertained about our position, a light was suddenly observed in the distance. It was supposed to be the light of some ship. The captain immediately ordered blue lights to be burned, and rockets and guns to be fired off, in order to apprise the passing ship of our misfortune, and to procure assistance. But there was

no response to our signals of distress. At length the light totally disappeared, and left us, as we were before, hopeless and helpless. It appears the light was nothing more than the reflection of a rising planet. It is a phenomenon often perceived by mariners, and is apt to deceive unpractised eyes. Three painful hours were passed on deck in the dark, during which time some few things were done to ease the vessel. The foremast was cut away, (the mainmast shared the same fate the following day,) heavy articles were heaved overboard, and a raft was immediately ordered to be constructed in case of our having to abandon the ship. The means of escape were only two jolly-boats, and one of them was not in a fit state for use. The number of souls on board was from 140 to 150. Had not a gracious God caused the wind to lull, and the waves to be comparately still at the time we got embedded on the reef, not a soul, perhaps, would have escaped. But it seemed as if the Lord intended, by bringing us into one of the greatest dangers that can happen at sea, to show us that he could also easily bring us out of it; that he could kill, and he could make alive.

"When the light fairly dawned on us, we thought we could perceive low land not far from us; but unfortunately, as the sun rose, we found it to be nothing more than the dark-coloured water about the edges of the reef. At eight o'clock our exact position was ascertained by observation, and we found ourselves planted in the southern edge of the north shoal of the Paracels. A consultation was held as to the steps it was advisable to take under our distressed circumstances. There was no inhabited land nearer to us than 120 miles, and that was the island of Hainan. Hong Kong was treble that distance. Woody Island, it is true, was thirty-six miles from us; but insuperable objections to our going there presenting themselves, it was resolved that some of our party should be despatched in our best jolly-boat to Hainan to procure assistance from the Mandarins or any fishing junks. In the event of their succeeding, part of them were to accompany the junks to the wreck, and the other part to proceed to Hong Kong to get further assistance.

"Eight individuals gallantly volunteered their services for the enterprise. They started in the early part of the afternoon of the 26th with about a week's provisions and water, and carrying with them the good wishes and prayers of their companions in misfortune. On the 28th they neared some islands in the vicinity of Hainan, and observed two Chinese junks. Our boat crossed their track, and hove to under the lee of one of them, and dropped alongside. My Chinese servant, who went with our party as interpreter, was sent on board the junk to request assistance, food, and water; but everything was refused, unless the boat was first submitted to plunder. The unfeeling junkmen began to strip my servant, which, being observed by the party in the boat, they immediately by force got him back. They pulled away as quickly as they could from the hostile craft, and, being frustrated in their very first attempt to negotiate with the people in those regions, they came to the resolution of bearing up direct for Hong Kong. It seemed almost a forlorn undertaking. After encountering severe weather, during which our boat was nearly swamped, and having been continually exposed for eight days and seven nights, their provisions nearly exhausted, with the exception of a few biscuits, thirty-six hours before they got into port, they finally reached Hong Kong at half-past four on the afternoon of the 3rd of June. Thus graciously did the Lord speed our little craft, on which all our hopes of assistance seemed to depend. Had any accident befallen it, so as to prevent its arrival at Hong Kong, the consequences to those on board the *Douro* would have been most disastrous. But prayer was put up to God continually for the safety of the boat, and it was heard. 'O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.' No sooner had the sad intelligence been communicated to the agent of the Peninsular and Oriental Company of our shipwreck than steps were immediately taken to send us relief. The steamer *Malta* was despatched five hours after the tidings reached Hong Kong to the wreck, and the day following the steamer *Tartar* followed her.

"During the absence of our ship's boat

in quest of assistance everything that human ingenuity could suggest was done on the wreck to guard against emergencies, and to make known our distressed situation. Four rafts were constructed to take off the passengers and crew, in case matters came to an extremity; and, subsequently, the building of a good-sized boat was undertaken. Floats, also, were made, to which two bottles, tightly stopped up, were tied, containing a statement in English and Chinese of the disaster that had befallen us, the latitude and longitude of that part of the shoal on which the *Douro* lay wrecked, and the number of the souls on board. At least half-a-dozen of these floats were set adrift, some with a large flag flying on their tops, others rigged with sails so as to attract the notice of ships across whose track they might chance to drift. But, with all the efforts put forth and the means used, day after day passed tediously over us, and not the slightest prospect appeared of anything in the shape of relief. Two junks showed themselves on the 27th. One of them merely took a look at us from a respectful distance, and then bore away; the other we hailed by means of our other jolly-boat, which had been repaired. The chief man of the junk having, after some parley, been questioned as to what amount of money they would take for conveying a limited number of our people to either Hainan or Hong Kong, they replied they would demand for each man 3000 dollars. This exorbitant demand put an end to all further negotiations, and the junk sailed away. For the space of about ten days after this we remained firmly embedded on the north shoal without seeing anything in the shape of a sail. Hope and despondency had their frequent alternations, and, in the minds of most, the latter had often the ascendancy. Day by day the eye was ever and anon narrowly scanning the horizon to descry a white sail, or some curling smoke. Help seemed never to be coming. Six days were allowed our boat to reach Hong Kong, and two to any steamer that might be sent to the wreck. When that time was exceeded, hope began still more rapidly to ebb. In the event of our boat having swamped, or been cut off by pirates, (no improbable circumstance,) the prospect before us was starvation, drown-

ing, fatal disease, mutiny, and attack by pirates; and who would know, if we perished, where the spot was? Blessed be God; with all these horrifying prospects before us there was one thing to cheer—it was prayer, coupled with the reading of God's Word. Every morning and evening all the passengers, and those of the ship's company who understood English, assembled for the purpose of devotion. Englishmen, Parsees, Mohammedans, and Chinese all mingled at the hour of prayer. Each evening, as the darkness gathered around us, and we knew not, when we lay ourselves down to rest, but that a storm might arise and engulf us during our nightly repose, we commended ourselves to him who holds the winds in his fist, and bids the waves be still. And each morning that we rose, our thanks ascended on high for life, health, the supply of our wants, and the means of grace. I often felt great comfort in dwelling on the doctrine of a divine providence. I frequently reminded my companions in distress, that, though we were beyond the reach and care of earthly friends, we could never be where God was not. The lonely reef, shunned most studiously by mariners, was yet a portion of Jehovah's earth. He was equally with us on the reef as in our safe abode on land. On the shoal, mercies and favours could be bestowed by him just as much as in any other situation. The seasons of prayer and reading God's holy word seemed really like the refreshing dew invigorating drooping plants. Their hallowed influences seemed to preserve the last glimmerings of hope from being altogether extinguished, to keep down violent outbursts of evil passions, to provide a salutary antidote to sullen despondency, and to buoy up the soul with trust in God. Many, on looking back to those days of peril on the north shoal, I trust will lift up their hearts gratefully to God, and remember him from thence, as David did from the land of Jordan, and from the hill of Mizar, when deep called unto deep at the noise of God's waterspouts, and all his waves and his billows threatened to go over them, but were prevented from doing so in answer to prayer offered in the Redeemer's name.

"At God's appointed time deliverance came. At four o'clock of the afternoon of the

5th of June, smoke was observed from our mizen at a distance. As the vessel gradually neared we made her out to be the *Malta*. An end was put to our fears—joy beamed in every countenance. The impulse of each heart was to give thanks to God for his unspeakable mercy. Before I could propose, the passengers asked me to offer up thanksgiving to God for his mercy in sending seasonable aid, which request I acceded to with great pleasure. We arrived at this place

in the *Pekin* on the 13th of last month. In consequence of the reaction of the disasters we met with on board the *Douro*, Mrs. Young's health, by no means vigorous before, was still further impaired. I have, therefore, decided to remain here until the next steamer leaves for Australia, which will be in the middle of the ensuing month. Mrs. Young has improved somewhat by her sojourn here, but is still very delicate."

WEST INDIES.

REMINISCENCES OF THE DAYS OF SLAVERY.

It is the well-known custom at the mission stations in the British West India colonies to observe the 1st of August in each year as a religious festival in commemoration of the great act of emancipation.

The Rev. J. Foreman, of Lonsdale, Berbice, writing under date 31st August ult., furnishes a lively sketch of the proceedings at his station on occasion of the late anniversary festival.

"Sixteen years have now elapsed since the rights of civil freedom were conferred on the coloured people of these colonies. A great many of those who then partook of that great boon have since passed into eternity, and the time is not far distant when the whole of that generation will have passed away. Of those who still remain, and who by painful experience know what slavery was, a large number cherish feelings of thankfulness to God for the important change in their social position.

"It has been the custom at all the stations since 1838 to hold special services on the 1st of August in each year. These generally commence with prayer meetings soon after midnight on the 31st of July, and which are followed by public meetings in the various chapels on the 1st of August.

"We had an interesting meeting on that day although not very numerously attended, partly because, of the three nearest estates, one was paying, and the other two grinding, and also because there are a large number of persons, who, having grown up since the days of slavery, regard it as a disgrace, and

would be glad to have the day entirely forgotten. We had, however, eight speakers, three of whom were fugitive slaves from Nickerie, in the adjoining Dutch colony of Guiana. Some of the facts stated at the meeting I will now append.

"G. D., an old man, a deacon, and formerly captain or steersman of the estate's punt, in contrasting the past with the present mentioned, 'That one Sunday morning the manager would send the driver to take him out of the chapel, to go and carry rum and molasses to town.'

"F. F. another deacon said: 'Those who pay no regard to this day are deficient in thinking and feeling. They don't think enough about freedom to see what a good thing it is, and they don't feel enough for others.' He then referred to his own early experience on a cotton estate where 'he had to gin cotton, and if at night each one had not done his full weight there was no eat but plenty of flogging.' They were so badly treated that many of them ran into the bush. 'When I was brought to Everton the estate was just being put into sugar cane; and

often after working in the field from daylight to sundown, when we reached the buildings which were just being put up, we all had to go to the water-side to carry bricks, wood, &c. often half the night, and by the time that was done and we got supper, and just lay down, the horn blew to call us out again. It was flog, flog, flog that time, indeed.'

"'One Sunday,' he added, 'I wanted to go and hear Mr. Wray preach, and went to the manager to ask him for a pass. He asked me what I wanted to go and hear that old fellow for, and he wouldn't give me a pass. But I have no occasion to ask the manager for a pass now. Another Sunday he called me and another man, and told us he wanted us to go through the bush and along the side line, to carry plantains to Providence estate, and that he would give us Monday to rest instead. We went with the plantains. On Monday morning the driver turned us out the same as the rest, so we went to the manager. He laughed at us, and called out to the sick nurse (this was part of his duty) to bring the whip and flog these lazy fellows, so we were glad to run down the steps and turn out with the rest, although we had been promised Monday if we would work on the Sunday.'

"B. B., from Nickerie, said his father and mother belonged to Berbice, but they were sold when he was a little boy, and they were all carried to Nickerie. His master was very kind, but his son was very bad, slashing at them for nothing with his riding whip. When the master or his son went to town on horseback they had to run behind and carry the horse's tail, and sing,

'Take care Mungo, Massa ride O,
Massa go to town.'

"'One day, while carrying sugar to a ship, the mate asked me if I would like to go to England and be free. I said yes. So the night the ship was to sail he got me and another boy into the boat; but the other boy soon began to cry out, so he was obliged to put us on shore again; but he pointed out to me the way to Berbice, and told me if I could get there I should be free. I did not forget that. A long time after I had to go a long way with the punt, and I then

got a small canoe scarcely big enough to hold two people. I and another man left on the Saturday night, pulled down the Corantyn all night (this river forms the boundary between the two colonies, and is broad and rapid); we then pulled into the bush and hid all day Sunday; at night we pulled away again, and on Monday we reached Berbice.'

"C. F., also from Nickerie, a fine, gentlemanly-looking man, and one of our Sabbath-school teachers, said: 'I am not ashamed to say I was a slave. Slavery caused me to come to Berbice. Slavery made me come to Berbice without ever bidding my mother good bye, and I was her youngest child. There were three of us. My brothers once asked me if I would go to Berbice and be free if I could get a chance. I said, No; not till I bury my mother. Most of the masters in Nickerie were Englishmen, and treated their slaves well, because they knew if they did not they would soon run to Berbice. But not so in Surinam (also in Dutch Guiana); they are Dutch masters there, and treat their slaves too bad. I know, because I went there with my master, and stopped there eighteen months. If you do anything there, your master does not flog you, but he gives you a paper, and two bits (8d.), and you go to a man, and he gives you fifty blows for two bits. Three days after my master came back to Nickerie; he wanted me to go back again. We were all to go with his wife, and he was to come after. He was very kind indeed to me; not so his wife; but a slave can never trust his master's word; so I and all the house servants ran up the coast, and my mistress was obliged to go with only one servant and the boatmen. My master sent after us and we went back. I said to him, I thought you had given me to your wife, and I wouldn't go to Surinam with her. Flog me here if you like, but I'll die before I'll take Surinam blows. The next thing was the estate was to be sold. I asked my master to try and buy me. He said he couldn't; the only thing he could do was to give me a good character. So I said to myself, I know how much good that is; I'll be off to Berbice. The estate was bought by one of the worst masters in Nickerie, one who kept his engine going all the year

round, Sundays and all. So I made a bargain with a man to start in six days. I began to get clothes ready. I went every day to see this man, and put on two suits of clothes each time, and left one at his house. But when the night came for us to start, so many others were round his house that I could not get my bundle. At last this man got one of us (six had pledged to go) to get up plenty of noise, and he went up stairs and threw out the bundle, and I slipped away. I walked from Saturday night till Tuesday morning straight up into the bush before I reached the place where we had agreed to meet. We then came to a river, but we had all qualified ourselves to swim over any river. We got over and found two Indians watching us; we separated, and started for the bush, but they caught two of us and carried them back to Nickerie. After walking a long time we saw one Indian crossing in a canoe. We asked him what he was going to do. He said to catch crabs. We asked him to put us (S. T. and myself) over the river. At first he refused, but I offered him my bundle of clothes to do it; and he put us over, and we got safe into Berbice bush. I have always said God sent that In-

dian there, for though we could swim we were so weak that we had not strength enough to cross the river. I have been here fifteen years and a half, and I have never heard of my brothers, nor my mother, since I came.'

"P. F., another deacon, gave a very nice address, leading us to think of a worse slavery than we had been hearing about—the slavery of Satan, and to a greater freedom than bodily freedom—the freedom of Christ Jesus!

"C. A., a young man, deacon and Sabbath-school teacher, gave a very good address indeed to the young men. I am sorry that I was not able to take notes of what he said. He is a carpenter, and with the exception of the week in which he was married, he has not been absent from Everton estate a single day. This is the sort of young men we want multiplied, that will remain in one place; but, as a rule, our young people are fond of wandering from one estate to another. He is much respected by the manager, and once and again his wages have been increased, on account of his steady and constant work."

DEATH OF THE REV. CHARLES C. LEITCH, OF NEYOOR, EAST INDIES.

It is with deep regret we announce that the life and labours of this highly gifted and devoted young Missionary have, in the mysterious providence of God, been suddenly brought to a close under circumstances peculiarly distressing. Our beloved brother, Mr. Leitch, was drowned while bathing in the sea at Moottan, on the coast of Travancore, within a few miles of his station. The particulars of the mournful event, which occurred on the 25th August last, are given in the subjoined communication from his friend and fellow-labourer, the Rev. F. Baylis.

So recently as the autumn of 1851, Mr. Leitch left his native country in anticipation of a long and active career in the missionary field. After spending a few months at Madras, pursuing a course of medical study, he proceeded to his appointed station, Neyoor, South Travancore; and, in the recollection of the holy zeal and entire devotedness which characterised his subsequent, though brief, career of Missionary labour, his sorrowing family and friends will find relief and solace amidst their unavailing regrets over the loss of one so valued and beloved.

"I have indeed," writes Mr. Baylis, under date Neyoor, 31st August, ult., "painful news to communicate. Our hearts have been filled with sorrow by a most mysterious dispensation of Providence. I little thought, when I arrived here two months ago, to labour with my dear friend Mr. Leitch, that he would be so soon snatched away from us. But in the midst of his activity and usefulness he has been taken in a moment, and with heavy hearts we strive to bow to the stroke, and to say, 'It is the Lord, let him do what seemeth him good.' Our dear brother had not been feeling very well for some days, and as Mr. and Mrs. Lewis were gone to spend a few days at Moottan, a place on the coast in this district, about six miles off, we resolved to go down and spend a day with them, and intended to examine the schools at one or two of our stations near. So we went down early on the morning of Friday, the 25th inst. About 5 P.M. we went together to bathe in the sea, in a place where he had been accustomed to bathe on former visits to the place.

"As we were going down, speaking of the bold scenery on the sea-coast there, Mr. Leitch said that he felt that a day now and then at such a place, throwing off all the cares of the Mission, was a great advantage, and enabled one to resume work with far greater energy. Being remarkably quick in all his movements, he was at the place and in the water several minutes before I was ready. We were behind some rocks, so that I could not see the part of the sea where he was, till I had gone out into the water myself. I then saw him for a moment among the waves, a little way out, not farther than we had both been when bathing there a few weeks before. I also thought I heard his voice, but the noise of the waves among the rocks near was so great that I could not distinguish what he said, and I had then no idea that he was in any danger. However, I had scarcely a moment to think, for, as I was hastening to join him, in passing round the corner of a rock, a strong wave rushing past from behind, threw me down, and was, as I felt in a moment, carrying me out with considerable force. I immediately struck out for the shore, and gained a footing again with some difficulty. Had I been carried out into the large wave beyond, I feel sure that I should never have reached the shore again; for the tide was receding fast, which neither of us knew when we went to bathe, and there were strong currents, owing to the rocky nature of the coast there. When I recovered from the wave and looked about I could nowhere see Mr. Leitch. For a moment I fancied that he might be hidden from sight by a wave, but the next moment I felt that he must have been carried out and had sunk. I knew that it would be in vain for me to attempt to do anything alone; so I ran up the beach and called to Mr. Lewis to come quickly, as I saw him coming in the distance. He was soon on the spot; and three or four fishermen coming at the same time, they immediately ran into the water, according to our directions, and dived about in the place where he had been, and a boat which had been summoned came to render assistance; but though the search was kept up as well as the force of the waves would allow, for nearly two hours, till it became dark, nothing could be found. As we returned to the little bungalow where we were staying, it was almost impossible for us to realize the fact that our dear brother, who had been amongst us that day, happy himself, and striving to make others happy, was indeed taken from us. In the morning Mr. Mault and Mr. Whitehouse arrived from Nagercoil, and Mr. Russell later in the day. The search had been renewed at daylight, and men were sent along the coast to give instructions to the villagers to be on the look-out. But though every means have been used, the body has not yet been found.

"I cannot tell you the deep sorrow that has been felt on account of this loss; for our dear brother was greatly beloved. His disinterested kindness, and earnest

efforts for their good, had endeared him to very many, both Christians and heathens, in this and neighbouring Stations. He never spared himself, if he could do anything for the temporal or spiritual good of those around him; and unless he had taken more care, I am persuaded he would soon have worn himself out. Our own loss has been a most bitter one. We had long looked forward to joining him in this Mission, and our intercourse with him for nearly two months in the daily work of the Mission had made us look forward to years of happy and useful labour. We had gone through many parts of the district together, examining the schools and speaking with the people. We had examined together many candidates for Baptism and the Lord's Supper. We had made our arrangements for carrying on nearly all the duties of the Mission alternately, and he had seemed so happy in our having come to labour with him, that our disappointment and sorrow at losing him have been very great. Our brethren in the Nagercoil Mission, too, are feeling this event deeply. He had been much amongst them, and had ever striven to labour with them in harmony and love. In him the Mission field has lost one of its most able and most devoted labourers. I can truly say of him, that he sought not his own things, but the things of Jesus Christ. His daily walk, his daily strivings after personal holiness and increasing usefulness to souls, that he might thus glorify his Master, were such that he needed no deathbed testimony to convince us that he has been welcomed as a good and faithful servant, and has entered into the joy of his Lord. His was no common order of Christianity. Most heartily did he despise all littleness—all exclusiveness—all seeking to advance the kingdom of Christ by worldly means; but all who knew him can bear testimony how anxious he was to speak good, and not evil, of his brethren, and of others. He hated oppression and injustice in any form; and as the result of his earnest remonstrances to the British Resident, the deputy to the Dewan or Prime Minister had been sent down to this district to examine cases of oppression, bribery, and robbery, which had taken place, and his visit has been of some benefit to the people.

“His whole heart was in the Mission-work; and though at first he had doubt whether Neyoor was the most fitting sphere for him, when he had settled down here his whole sympathies were drawn out towards the people, and he resolved to spend and be spent amongst them. He had wrenched himself from many strong ties when he left his native land, where his talents might soon have raised him to honour and distinction. It was not easy for a nature like his, so full of strong family affections and social sympathies, to sever himself from all who were dear to him, and come and live quite alone in this district among the poor and ignorant, few of whom could sympathise with him; but he believed it was the call of his Master, and he cheerfully obeyed. His medical talents he devoted entirely to the service of Christ; for whilst healing the sick, he was ever mindful of his higher position, as an ambassador of Christ, a physician of souls. It might appear like exaggeration if I were to tell all I thought of him, or express all my love to him. He rests from his labours and his works follow him. Many in this district will have cause to bless God that he has been amongst them, as a bright and shining, though transient light.”

D E P A R T U R E.

Mrs. Porter, wife of the Rev. W. Porter, of Madras, embarked at Portsmouth, on board the “*Trafalgar*,” for India, October 23.

MISSIONARY CONTRIBUTIONS,

From 13th September, to 14th October, 1854, inclusive.

£ s. d.	£ s. d.	£ s. d.	£ s. d.
Wm. Wright, Esq. 300 0 0	Collected by Rev. J. H. Parker, for the Bhowanipore Institution.	Missionary Boxes.	DEVONSHIRE.
Thank offering to God for the last balance-sheet 5 5 0			Colyton.
Jacob 2 10 0	Coventry.	Miss Mary Mun-caster 0 6 0	Collection 1 3 8
N. J. E., collected by D. Kidd, Esq. 2 0 0	W. Hawkes, Esq. 1 0 0	Master John Kitchin 0 6 3	Donation, Mr. Isaac 0 10 0
Mr. Ferguson 1 0 0	North Shields, R. Pow, Esq. 2 0 0	Master Henry Hampton 0 5 8	Ditto 0 2 6
"A small token of gratitude for preservation from the cholera" 1 0 0		Master George Windross 0 3 5	1l. 15s. 2d.
Collected by Miss Stone 0 14 4	Sunderland.	Master John Irven 0 2 7	Exmouth, Glenorchy Chapel.
A thank-offering 0 4 4	M. Douglas, Esq. 1 0 0	Master Wm. Blackburn 0 2 6	Collection 3 11 0
Alfred Blackburn 0 1 6	T. Potts, Esq. 2 0 0	Master Andrew McGill 0 2 3	Exeter.
Robert Blackburn, for the ship 0 1 0	M. Lonie, Esq. 1 0 0	Master Thos. Cook Windross 0 2 2	Castle Street.
	E. Gourly, Jun., Esq. 1 0 0		Collection 34 14 0
	E. Backhouse, Esq. 1 0 0		Subscriptions 3 2 0
	Mrs. Abbaye 0 7 0		For Madagascar 0 10 0
			38l. 6s.
Camberwell Green.	Newcastle.	Collections after Sermons by the Rev. Wm. Campbell 27 16 8	Grosvenor Chapel.
Collection 92 0 0	A Friend 0 10 0	Public Meeting 13 19 6	On account 4 3 8
	Mr. W. Ridley 0 10 0	Exs. 16s.; 55l. 7s. 2d.	
	M. W. 0 10 0		Point in View.
Maberly Chapel.	Darlington.		Collection 3 17 8
Legacy of late Miss A. M. J. Short, per Mr. R. Smith, sole executor. 72 0 0	Joseph Pease, Esq. 1 0 0	DERBYSHIRE.	W. H. Peter, Esq. 1 1 0
Part of residue 7 4 0	Mrs. Dale 0 5 0	Chesterfield.	4l. 18s. 8d.
Less duty 64 16 0		Annual Subscriptions by Miss S. Tucker.	DORSETSHIRE.
	Hatifax.	Miss Hurst 0 10 0	Bere Regis.
Marlborough Chapel, per Mr. J. B. Jeffery 17 0 0	John Crossley, Esq., and Sons 5 0 0	Miss Howden 0 10 0	Collection 4 8 6
	Mr. R. Aked 0 5 0	Miss Tucker 0 8 8	Collected by Miss Scutt 0 10 0
	Mr. J. Whitworth 0 5 0	Miss S. Tucker 0 8 8	4l. 18s. 6d.
	Miss Whitworth 0 10 0	Mr. George Walker (3 yrs.) 0 5 0	
	A Friend 0 10 0	Mrs. Clencross 0 4 0	Blandford.
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Ruth Sharples'		12 15 4		Joseph Downie		Meeting	
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0 0 8		7 10 0		Ann Todd		Less Expenses (17.	
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0 1 1		21 7 8		Esther Fenwick		4 13 1	
Six Children		214 3 4		Miss Overman		62 14 0	
0 0 6		Colne.		Margaret Ewart			
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Classes.		40 0 0				preferable	
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0 17 6						for the body" ..	
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0 3 7							
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Miss Fraser's							
0 7 7							
Miss A. Strayan's ..							
0 9 0							

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Stourbridge.		Rev. James Richards.		22 0 0		9 4 5	
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5 2 0		Mission		85 0 0		W. R. Hibbard	
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Ditto, after address to Sunday Schools		Edward Wall, Esq.		0 12 0		SYDNEY.	
4 2 0		1 0 0		Ladies' Association		<i>New South Wales Auxiliary Society, per G. Rees, Esq.</i>	
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18 3 0		1 0 0		Missionary Light House		JAMAICA.	
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10 0 0		0 14 1		5 0 0		25l.	
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5 0 0		2 2 2		25l.		25l.	
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